

**The Brethren Evangelist**

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H. R. HOLSINGER, Corresponding Editor.

ASHLAND, O., AUG. 18, 1886

**Editorial Correspondence.**

It is so long since I wrote that I have forgotten what I said last; but I believe I have not reported since I left Ashland. I spent a few of the last days of July with the friends at Berlin, and made a short visit to Meyersdale, and called at Beachly's, Gnagey's and Olinger's, and have nothing special to notice. I do not remember that I had made a note of the death of Elder Jacob Blough, of the German Baptist church, which occurred in the latter part of June last. He was about eighty years of age. Being the elder of the Berlin church, before the territorial division, we frequently labored together, in church work, and so were quite familiar. He never had much ability as a preacher, but he was aware of the fact and made no pretensions. He was very conservative, but I believe honest in his motives, and I have always entertained the warmest feelings of friendship toward him, and hope to meet him in the better land. Brethren George Schrock and Wm. Sevitts are all that are left of the old stock of ministers.

On the 31st of July I arrived at Cameron, West Va. Brother Henry Wise met me there and conveyed me to the Fair View meeting house, about six miles distant, where I tried to preach that evening. This was a new field for me. The Brethren here have a good congregation, and a comfortable church. Continued to preach here every evening until Thursday evening. On Friday afternoon two young converts were baptized. I visited here at brethren James Murray's, Wm. Weimer's, Jacob Murray's, John D. Miller's, George Murray's, John Henry's, Cyrus Murray's, and James Weimer's. James and Jacob Murray are in the ministry, and Jacob Murray is a teacher. Also had the pleasure of making the acquaintance of sister Mary A. Murray, who was instrumental in adding sixteen dollars to the Sister's Fund. She is an influential young woman, who is well spoken of by all. I succeeded in raising \$131 in this church for Ashland College which, with what sister Murray had sent before makes \$138 to be credited to the congregation, which, taking their circumstances into consideration, is pretty good.

On Friday evening I preached at a school house, near brother Henry Wise's, to a full house, and that night rested at their

house. Bro. Wise is the leading minister in this congregation, and is making arrangements by which he will be able to devote all his time to his ministerial duties. This will be a move in the right direction. He can do it and his services are much needed. Did not have the pleasure of meeting their son, who was away at school. They have but one child, and he is a member of the church. Hope he too, will choose the ministry, and prepare for its duties. Brother Jacob Murray is also considering the subject of entire devotion to the Master's service. All are needed in the Lord's vineyard. It will not be long until some of the older ones of us will be called out of the service. Made the acquaintance of Elder Thompson, of the Church of God, who attended our services most of the time. Also met brother Adam Wise, at our last meeting. He is still identified with the German Baptist church, and has a few members with him.

On Saturday brother Henry Wise returned me to Cameron, and left me there. I am well pleased with my visit to that place. The country is hilly, but the Brethren's heads are level, the soil is rich and their hearts are mellow. If people who live in fine houses richly furnished would give in proportion to their circumstances as they did, I would soon be through with my unpleasant task.

Took the eastward B. & O. train, via Grafton and Clarksburg, to Jane Lew, where brother P. C. Musser, M. D. met me and took me to his home at Musserville, about three miles distant. Here the Brethren have a comfortable little church, and brethren James Pamplin and Dr. Musser are in the ministry, the former being an active evangelist. I preached here over Sunday, and on Monday evening, and expect to do so this evening and Wednesday evening and then go to Terra Alta, and eastward. I am writing at Dr. Musser's, where I am having my temporary home. He is a son of Tobias Musser, of the Glades, Somerset county, Penna., at whose house scores of brethren of the past generation were entertained. It does the Doctor good to recount the names of them and to call up their visages as they came riding down the lane. At the same place I spent my first night in Somerset county. It was then occupied by brother Jacob Musser, now of Berlin.

Brother Pamplin ministers to the following congregations: Sang Run, Ritchey county; Bear Fork, Doddridge county; Copen Run, Braxton county; Indian Camp, Upshur county; Braxton, Braxton county; and West Fork, Lewis county, which is here at Jane Lew. He is doing a good work, and deserves to be commended for his patience and zeal in his discharge of his arduous labors. The Lord sustain and bless him, by making his people love and support him. If any of our Brethren have a missionary spirit, here they may find room to work to their heart's delight.

I shall finish up my correspondence for this week right here, so as to reach the office in good time.

I am much pleased with brother E. Eby's letter in last EVANGELIST. It breathes a Christian spirit. I believe that we may

yet become fully united. I believe we are as nearly together now as the general brotherhood and the Far Western Brethren were thirty years ago. Let us continue to investigate the Gospel and see what it does teach, upon the points especially in which we do not yet see alike.

Brother Eby, says that among them "sisters are at liberty to pray and speak, as the Spirit may lead," and asks: "How are Brethren on that question?" Why, I believe we will agree very well. Our creed says: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, \* \* \* and also upon the servant and upon the handmaids in those days will I pour out my spirit." Joel 2: 28, 29. Philip, the evangelist, who was one of the seven deacons, had four daughters who prophesied. Acts 21: 8, 9. And Paul instructs the women to have their heads covered when they pray and prophesy. 1 Cor. 11: 3. So it is clear that woman not only may, but that they should pray and speak, to edification. For my part I love to hear a woman talk of Jesus in private and in public. So we can shake hands on that subject.

The Brethren also hold "revival meetings," and "believe in earnest prayer and true conversion previous to baptism," and pray God for a thorough work of grace in all penitent hearts; but do not "set a bench" for such purposes. However we are not contentious about the technicalities or forms and manner to be pursued, only so that the proper results be obtained. We differ with the "morner's bench" process, in that by that process "bodily exercise," and not the spirit are brought into requisition and a fleshly feeling and not the virtues of the Word and Spirit, are recognized as the testimony of conversion. I believe we read of no such case of conversion in the Gospel. If however, I should have overlooked any, I will be thankful to have my attention called to it, for I want to know all about the gospel. It is my creed.

If a brother or sister is really or apparently moved by the spirit to praise God with a "loud voice" in the congregation, we of course allow it, but we do not think it just exactly the right thing to do, especially if it should annoy or disturb the other worshippers. Neither does a brother or sister get much credit with us for the amount of noise he makes in meeting, either at conversion or after life. His deportment speaks louder than any of his words. "By this shall men know that ye are my disciples, if ye have love one to another." John 13: 35. "And hereby we do know that we know him, if we keep his commandments." 1 John 2: 3. Then again touching this point, we are in favor of letting the prophets speak, two or three, and allow the others to judge. And if anything be revealed to one that is sitting by, let the first one keep quiet; all may speak one by one, and all may learn, and all may be comforted. And the spirit of the prophets are subject to the prophets; for God is not the author of confusion, but of peace, as in all the churches. See 1 Cor. 14: 29-33.

On Sabbath Schools we agree; against church fairs and picnics

we can work together. We all believe in plainness in dress, and try to practice it; but have plenty of room for getting plainer and humbler. Pride is of the devil, and can never again get to heaven. It did steal in once, but now the gates are guarded against it, as they are against theft and murder, and all other unclean spirits. Let us put it away, brethren and sisters. We agree upon the supported ministry, and in fact upon everything except upon the points named heretofore; and it looks to us as if you had been diligently reading your Bibles, and I believe in my soul, that if both parties can lay aside all prejudices and preconceived opinions, and read and study our Bible, praying God to give us clear preceptions of his word, it will not be long until we can unite into one Brotherhood. If it can be so, may God hasten the day. Let us hear from brother Eby again, and from others of his brethren and sisters. As they have no periodical, we invite them to our columns. We have plenty of room for all. Come, let us reason together, and in it all, let us not once forget that we are trying to do one another good. Please send the address of some member in each family of Brethren in Christ, to this office, that sample copies may be sent for examination. And may God bless our investigation of His truth.

I shall have something to say about the Convention, and in response to brother Cain, in the near future. I have now abandoned all hope of a convention this year. There is a misapprehension of the objects and intent of the convention, which must be removed before we can sufficiently harmonize to hold a pleasant and profitable meeting. I regret it very much, for I feel the necessity of such a meeting, and in one time will give my reasons. By next September or October I hope we shall be willing and ready to hold one. We should have fully three months to get ready for the convention after the announcement of the time. The Lord prepare us for his work, for it is great indeed.

Lastly, I entreat the Brethren to prepare to send their children to Ashland College, at the opening of the school year, August 31st. Send them with your prayers and blessings, that they may be prepared for the service of God.

HOLSINGER.

Jane Lew, W. Va., Aug. 12, '86.

**"Footwashing."**

One of our correspondents this week desires to know why we say "Footwashing" instead of "Feetwashing."

We used to write "Feetwashing" too, and then we changed—  
1. Because learned Biblical scholars used "Footwashing."  
2. Because we looked into the matter then and discovered that it was contrary to the idiom of our language to say "feetwashing."

In the formation of names which become compound words, the singular form of the noun is always used.

The scriptures say hand-writing of ordinances, and not hands-writing.

We would say hand-washing, and not handwashing.

We would say facewashing, and not faces-washing.

And we should say foot-washing, and not feet-washing.

Our people would never have formed that habit if "foot" would have formed its plural number regularly; that is with the addition of "s" or "es." But as it forms it irregularly the habit was easily formed.

How would it sound to say foots-washing?

We say—

Foot-boy  
Foot-bridge  
Foot-cloth  
Foot-glove  
Etc., etc., etc.

It used to make us blush every time we said "Footwashing," when we spoke, because no one else used it, but we can successfully use it now, after some practice.

New as this subject is made conspicuous by brother Mason, we believe that it would be good for our people to use the proper word as a name for the ordinance.

We write it without a hyphen, because the steps of progress and improvement in our language, are putting hyphens away as a connection in established compound words.

"Foot-washing" is now strictly proper.

In the future, "Footwashing" will be strictly proper.

**NOTES AND NEWS.**

Bro. Brown's article in this issue is worthy of a reading.

Sister Smucker of Mansfield, was in this place visiting from Saturday till Tuesday.

Next week the Missionary solicitors for Ohio will be announced by the Chairman of the committee, Bro. Isaac Kilhefner.

The person who sends in a question about Sabbath schools should send his name and circumstances, if a reply is expected.

Ministers do not neglect to send in reports of your congregations for the Annual. We want to get out a complete one this fall.

Sister Susie Stutsman publishes a ringing letter in this number, calling on the Indiana brethren to contribute to the State Mission fund.

Next week will be a week for reports. Bro. Stutsman, of Elkhart, Ind., sends in a report of a sister's work in the Indiana Mission cause.

We have prepared a report of the Mission and Educational Fund, but on account of the crowded condition of our columns this week, we defer its publication.

Bro. Benjamin Benshoff says the brethren and sisters at Rosedale, Pa., are still working, that the paper is looked for and read with interest by all, and expresses his best wishes for the success of the cause everywhere.

All of us who are struggling to carry the College work along, sincerely thank sister Lottie F. Buck for her labors and the sisters who so kindly encouraged her. Can we have such reports from other sympathizing sisters?

Bro. A. D. Gnagey sends for one dollar's worth of "True Baptisms." We will send these tracts by the quantity for 2½ cents each, and they have proven to be the